Summer calls
nic b
all f *to quiet places . .*

Lutheran Herald

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The Teenage Dilemma

By Alfred P. Kla

Recently a father ruefully confessed, "When Susan and Bill were in grade school, I thought they were a bundle of problems. I looked forward to their high school days. Now I look back and realize I never had it so good." There is no denying that the Susans and the Bills, teenagers in America's churches, are problems. They are different people. They are not at all like the teenagers of the twenties and thirties. Their parents simply cannot figure them out.

There is a good reason for this parental bewilderment. For instance, in 1958 the American teenagers had spent nine and a half billion dollars of their own money. When 1959 ends these same teenagers will have spent perhaps ten billion dollars. Make no mistake about it: the American teenager has money. By the time he is 18 the average American boy has a weekly income of $16.65, and the girl averages only two or three dollars less.

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Editor, O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA OREM

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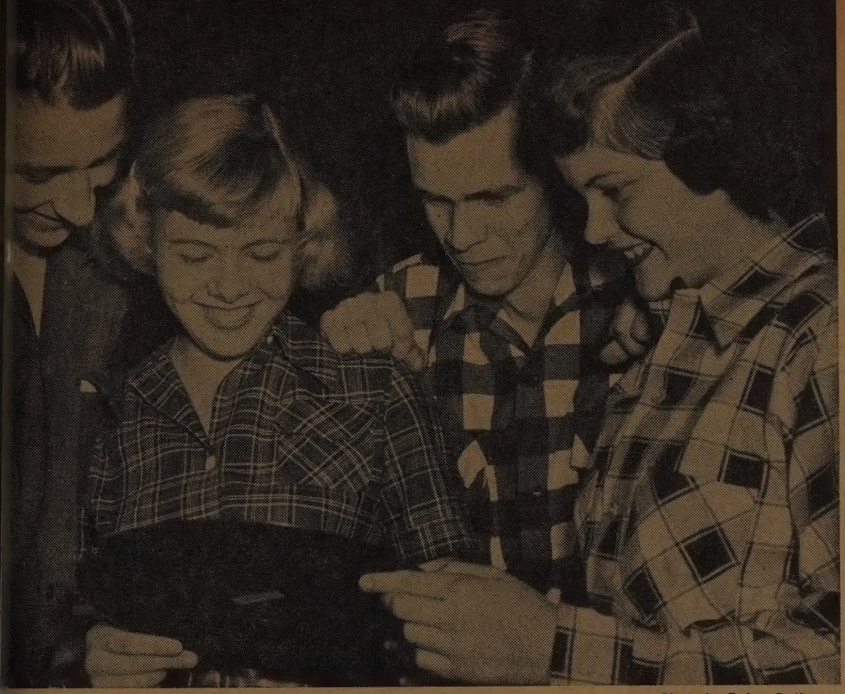
Moreover, today's American teenager has no co of joblessness or unemployment, nor what it r to lack money. He never experienced the New the WPA, or the closing of banks in 1933. He has brought up with television as a fact of daily life, a assumes that interplanetary travel will soon be as monplace as cokes and hamburgers.

There is no doubt that the average American p is completely confused as he contemplates his vita bursting, shiny-faced teenager seated at the family What language do these youngsters speak? Are indeed human? Do they know suffering? Their seem a boundary-less existence of high school activ well-paying jobs, and a limitless horizon of good ti Apparently there are no insecurities in this group.

Social scientists are studying the American teen Anthropologists and motivational research people spending time and money in analyzing this new gr One sociologist has said that teenagers form a sub-cul much like the Pueblo Indians. Another social scie remarked that teenagers live in a world of their o with a culture distinctly different from any other kn to man. Sunday supplements, learned journals, soph cated magazine writers have become aware that innocent and lighthearted days of the happy teen in a jolly family circle is gone. Today we have tee werewolves and frightening hot-rodders.

Trapped in the middle of this remarkably char American youth picture are the churches. Congr tions adopt frantic measures to hold their youth. group of excited laymen will say that the congrega needs to build better recreational facilities for its yo A church in a Chicago suburb erected a $200,000 y building complete with the finest recreational and c ing facilities. Then it wondered why the young pe still stayed away. Many churches do nothing abou for the teenager because fright has immobilized th

Who are today's American Teenagers? Economi they form an impressive group, one that is zealo wooed by manufacturers, retailers and advertising a cies. Gilbert Youth Research, specializing in researc youth's economic habits, made the startling disco that teenagers' income is free income, that is to teenagers have large sums of free money and need meet fixed obligations. Teenage income is also free f parental control. Gilbert Youth Research discov that 57% of all American teenagers buy their own records and sports equipment, 40% buy their own sh



The average American parent is completely confused as he contemplates his vitamin-bursting, shiny-faced teenagers . . . What language do these youngsters speak?

Photo by Ewing Galloway

r adult parents still live in a "depression conscious
et," and are acutely aware of "extravagant pur-
s." Modern youth considers things as necessities
h adults are still inclined to call luxuries.

lvertising firms know that the teenager sets the
in styles, that he is an innovator in many areas.
ersuades his parents what make car to buy, what
rb to live in, what kind of refrigerator to buy, even
ood to set on the table. For this reason advertisers
their message to the teenager knowing that if they
get the message across their product will sell.

lucationally, however, the American teenager is tak-
a beating. Within the past year the near-failure of
American high school has become one of the ac-
ed facts of American life. Ever since Soviet Russia
ched its sputnik, critics of the American educa-
al system, especially the high schools, have had a
day. Comparisons between the American high
ol students' curriculum and the Soviet Russian
terpart invariably point up the fact that American
th lead a life of educational ease. The hard, classic
ipline of previous generations is not found in our
lern high schools. Perhaps this is good and per-
s this is bad, yet the fact remains that there is some-
g at fault somewhere in the cultural tastes of Amer-
teenagers, and the blame may lie with education.
he fad of rock and roll music, the idolization of
i-literate TV and movie stars, the fantastic circula-
of comic books, the glorification of the non-egg-
d, are all facts too close for comfort. In a recent
vey of what teenagers like in music, the Purdue University Opinion Poll discovered that hill-billy music, jazz, and rock and roll were overwhelming musical favorites. Opera and classical instrumental music were liked by a tiny minority.

The failure of American education as it is reflected in American youth is blamed on a variety of sources. Some say that it is the cult of progressive education which has undermined our youth. Permissive behavior, both in the school and home, have also contributed to deterioration. Quite often a child has been encouraged to "work out its aggressions," and parents and teachers are told to "understand" the child.

The teenagers' religious attitudes and beliefs are also not what they may seem. Survey after survey brings out the fact that our American youth are a group of spiritual and religious illiterates.

Dr. H. H. Remmers in *The American Teenager* states that his findings show that the teenagers' feelings toward religion are favorable, although those feelings may be extremely vague. Teenagers attend church fairly regularly and are inclined to follow their mothers' example in matters of religion. But if America's 17 million teenagers were asked to identify the spectrum of religious personalities from Moses to St. Paul, it is doubtful if five per cent would know the identity of classic religious figures.

This lack of religious knowledge and certainty is reflected in the American teenager's moral life, or his ethical approach to current problems. Dr. Robert M. Lindner writes that "the brute fact of today is that our youth is no longer in rebellion but in a condition of

downright active and hostile mutiny." Daily press accounts bear this out, with stories of brutal assaults, vicious knifings, and vandalism. Although these outbreaks may involve less than 50% of teenagers, they do set the climate of an amoral condition in American youth life in which the "good" teenager must live. It is always important to remember that the adolescent is a conformist, that he strives desperately to do what is acceptable to the crowd. To be condemned to social ostracism is for the teenager a fate worse than exile to Devil's Island.

All of these generalizations can of course be attacked. Their validity can be disproved by thousands of instances of constructive and decent behavior on the part of our adolescents. The work of 4-H, Future Farmers, Boy Scouts, Junior Achievement groups prove immediately that all is not bad. Although the tendency today is to equate teenager and juvenile delinquency, still all is not lost.

What Can the Church Do?

What can the churches do? Both the lay people and the clergy have the tremendous responsibility of making religion meaningful to the teenager. With a remorseless eye the adolescent sees through sham and pretense. When adults utter piety of all kinds and then contradict those pious phrases with unchristian behavior, the teenagers' cynicism knows no bound.

Prof. Ross Snyder of the University of Chicago writes that "To make good its claim to an adolescent, his religion must enable him to see more." The teenager must be made to see the relevance of Christian faith to everyday problems. Teenagers become quite skeptical when Christian churches offer their facilities to set up segregated schools. It is significant that Dr. H. H. Remmers in his study of the American teenager says that the teenager has a favorable attitude toward the church and feels that faith serves better than logic in solving life's important problems. But this faith can be conditioned by either parental attitudes or congregational action.

It is a tribute to America's churches that their national youth programs today are contemporary and meaningful. What is more, they have a Christ-centered core. God is the focus of learning and doing. Only the unthinking critics can say that church youth programs are for squares. Church youth groups today offer some of the best youth work material which is on the market. In most instances this material offered is free to congregations.

Many churches are ignorant about what is available for their young people. When a prominent minister of a large suburban congregation lamented, "Why doesn't the church develop some good youth material that I can use in my church?" he was shown what h tional church body had developed and the res made available to him without charge. He was ished. "Why didn't someone tell me?" he replie

One of the most significant areas of youth being done in the church today is in leadership ing. This training may take place in a variety of By and large these training programs offer oppo ties for the religiously creative development of in a variety of ways ranging from recreation to wo Leadership schools of all kinds give young peop opportunity to learn the resources to be found in tian fellowship. The Christian community be something real and adventurous. Besides this, the ager acquires skills and knowledge of the ch varied program for its youth. Conferences, sem weekend retreats, are a few of the techniques available for the Christian teenager. Youth sum camping programs attract several hundred thou teenagers every summer.

Within the past few years the development of y caravans have helped arouse new interest in local ch es about the vitality to be found in Christian y Caravan teams of three or four teenagers visit a gregation for four days to a week. They vividly de strate that the Christian life is still one of excite and daring. Parents and adult leadership are shown they may utilize the youth program resources of church. The basic theme of the caravan team "y speaks to youth," finds a ready response.

Perhaps the most dramatic of all developments is comparatively recent rise of youth work camps. P a European development, these camps now find counterpart throughout the United States. The asto ing fact about these camps is that campers pay to v for a week or two week period. These camps ma situated in the heart of a Philadelphia slum, or bleak Indian reservation, or on the grounds of a h for the aged. Here young people come and contri their labors to rehabilitate or to lighten the burde staff people.

A responsible adult leader of a congregation sai cently, "It may all very well be true that our teena are the spoiled generation of a prosperous Ame But I'm hesitant about blaming them. The fault with us in the church who failed to challenge youth."

A high school teenager said, "There's a lot t drippy about the church. It doesn't have to be dri But nobody knows how to get rid of the drippin The church is well on its way in accepting its res sibility to youth. Perhaps when it does accept tha sponsibility in the fullest degree then some of the piness in the church will be removed.

The Deadly Sins:

Anger

God's Angry Men

example of the Scriptures—and there is hardly which does not quiver with spirit—may mislead to believing that all anger is touched with divini- mos before the matrons of Samaria, Nathan con- ing David, the shadow of Elijah falling like the ous black wedge of a garden dial across the path hab—all these instances are eloquent with anger. t is true of sacred history is true of the high ents of profane life. Is there a great spirit who ot flamed out against evil like lightning? Socra- escribes himself as the gadfly which God has given State; John Calvin seethes about the heresies of tus; Luther will not give the Pope peace; John x, exasperated by a coronet of scheming queens, s a pamphlet against "the monstrous regiment of en"; Abraham Lincoln, for all his good humor, an anger which thrusts like a foil; and Winston rchill's wrath foams in a lovely way in all the ime speeches.

Noble Anger

such distinguished company it is easy to baptize rages in the waters of nobility. We quote Lear's ds:

touch me with noble anger
and let not women's weapons, water drops,
stain my man's cheeks.

the clean anger which knows what it wants is a bird. We cannot be sure that Luther or Calvin Knox are always free of a smoky confusion. The er that burns under Servetus and under the German sants is not all of the Lord. The same is certainly of King Lear. Let us concede that he is badly ted. He is an old man harassed by thankless daugh- . He has handed over his kingdom to them, and unking him further by reducing his personal reti- . He can have a hundred followers, he can have only 25, none. And he begins to storm. We pity Lear as pity all those who are stripped of their earthly ies. It is galling to step down, to be deprived. "Not we would be unclothed," writes the Apostle.

nd yet Lear is not without responsibility. He has e the risky thing—abdicated his throne in order shake all cares and business from our age . . . le we unburdened crawl toward death." He is guilty type of sentimentality: he tries to eat his cake and e it. He doesn't want the burden of the throne, but he wants its privileges. And when the glories of the crown begin to slip from him, he becomes, as we have seen, a fussy old man scrabbling in his beard and trying not to cry.

Pink Tinges

Most of our angers are concerned with even smaller things. Our eruptions of temper, as Christian people, are not the great cleansing indignations but the peeves and resentments, the fume and the fret. The punishment of the angry in the *Divine Comedy* is to be enveloped in suffocating smoke. All of us know something about that. We know a great deal about the "trifling angers"; not the roaring conflagrations which level cities but the kitchen stove which will not draw and sends us into a blinding, blinking pet. James Joyce's portrait of a clergyman has a devastating fitness: "The face was eyeless and sour-favored and devout, shot with pink tinges of suffocated anger."

"Suffocated anger"—there's your bull's eye. That's the mark of the moralist—the man trying to be good all by himself. It ought not be the portrait of the Christian. Or is it true that we also live in the illusion of our own goodness? So that we cannot face our failures but stuff them like wet clouts into the half-forgotten things of the mind, the way we try to burn wet garbage in a kitchen stove that will not draw. And out of our failures and our irritations there eventually arises a damp and sourish smoke which befogs our life and makes everything look wrong to us. Because we did not localize the blame in ourselves and have it burned away in the hot fire of grace, we must now ascribe our misery to some sort of universal conspiracy. And end by yipping and snarling at things like ill-tempered dogs.

In a preceding article, Mr. Klausler discusses the American teenager and juvenile delinquency. Here is the other side of the picture– a moving story by an American youth volunteer of her experiences in a camp for Hungarian refugees . . .

I MUS
TRY T

It wasn't a very pretty room, and it wasn't very big. It had been ineptly hewn, along with seven others, from an army barrack. But on its door there was a sign that read World Council of Churches Health and Education Centre. To this room came some, not all, of the women of the refugee camp; legitimately and illegitimately pregnant women, new babies and new mothers, and some who had looked for help every place and now sought it here.

The existence of this office was the climax, the culmination of weeks, even months of frustrating negotiation with people who somehow did not think I was old or experienced enough to be taken seriously and who thought that everything that could be done was being done, and besides "these Hungarians aren't really worth worrying about." Some were tired of their responsibilities! Others were hardened by the seeming ingratitude of the refugees, and organizations were jealously guarding their own work, not wanting anyone else to infringe upon it and weaken them. And all this time many pregnant Hungarian women were in poor health, badly nourished and improperly cared for medically. Newborn children were inadequately clothed and their mothers were full of superstition and, by my standards of medical knowledge, grossly ignorant of how to care for a child properly.

Although the head of the World Council office for Austria and the special projects officer for the Service to Refugees were happy about the fact that I had broken down some of the barriers that had been erected against the World Council in establishing this programme (which was the only inter-confessional endeavou the whole camp), there were still many things t done. Pamphlets had to be written, translated into H garian and printed. Co-operation with the small hos in the camp produced scales on which the small b were weighed to note their progress or lack of prog a necessary evaluation which had been non-exis Milk and fresh fruit, which was paid for by the W Council of Churches, had to be bought daily, ca to the camp, and dispensed. The Amerika Hau Salzburg had several filmstrips on child care and fa life which were invaluable teaching aids, but which to be translated from English into German and f German into Hungarian. Diapers, clothing and food were sent from the WCC warehouse in Salzb But even at that there were still many services t rendered to the individual Hungarian woman.

These are the mechanics of my work in Austria. success of that work, aside from the small moral vict that were won in the process, can be judged onl the Hungarian women themselves, who are by scattered among the populations of many nations.

During my stay in Austria I wrote home freque to my family and to my church (who like so m American families and churches had forgotten revolution and the refugees) relating my experie and acquainting them with some of the problems since the October, 1956, revolution in Hungary, remain unsolved. When I returned home in De ber I spoke to as many secular and religious orga tions as possible. In January my church's giving to i

Who but the refugee woman can tell you what it feels like to be alone, despairing, bitter . . .

NDERSTAND

By Sharon Fast

h aid increased nearly fifty percent from the pre-
g year. Whether my work had any bearing on
ncrease is pure conjecture.

e importance and necessary support of inter-
h aid is without question. But having people work-
nder its auspices, making personal contacts, es-
hing rapport, and by so doing witnessing to their
of God and their fellow man, seems to me to be
essity that cannot be overlooked.

though I was working as a volunteer, the worth
y personal gain is immeasurable. To list the aspects
is tremendously educational experience would be
l pages with facts that I'm not sure I could evalu-
r explain to anyone who has not had a similar ex-
nce. But to name a few: patient waiting while the
wheels of organization turn, attentive listening
ach individual, realizing that he is an individual
therefore has unique problems, complete knowledge
complete exploitation of the sources of help that
t your disposal, and finally the realization that in
y cases there is no solution, but that it must be
ht lovingly.

his, of course, is very relevant for my work as a
e here in the United States. I am sure that I am
much more capable of administering to the physi-
nd emotional needs of the hospital patients who
ntrusted to my care.

ily contact with "my" refugees not only endeared
to me, but also made intrinsic changes in my
udes toward other nations. The language barrier
s enough of a problem, but an even greater stum-
bling block lies in my own nationalistic orientation. Even the fact that the United States has not, at least in my time, been subjected to any catastrophes of the magnitude that exist now, and have existed for a long time in a large part of the world, makes it more difficult for me to understand suffering. Perhaps with this realization comes a deepening of my own conception of the meaning of the horror of being uprooted from the security of home, and the difficulty the Hungarians, for instance, have in integrating themselves into other groups whom they don't understand and by whom they are not understood.

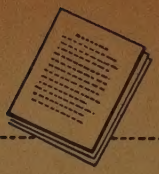
Although these changes have broadened my capacity for understanding, who but the refugee woman, who has been forsaken by her lover and is left to bear his nameless child, can tell you what it feels like to be alone; who but the dancer, whose feet were irreparably frostbitten during the cold night when she crossed the Austrian-Hungarian border, can express despair; who but the maimed and misshapen man, prison-tortured, can speak a word of bitterness. The young Freedom Fighter can recount the events of the revolution and it is horrible and sickening, but this horror and sickness beats within his heart.

It would be foolish for me to go around lonely, despairing and bitter. But I must try to understand.

Since leaving Austria, Miss Fast, who is a member of the Disciples of Christ Church in the U.A., has applied for service in a mission hospital of her church in Africa.

Reprinted from the Youth Department News Sheet, World Council of Churches.

Correspondence



Desculpe-Nos!

► In the June 2 issue of the HERALD in "Tour the Mission Fields" by Robert C. Gremmels our newest field in Brazil was not mentioned in the text nor shown on the accompanying map. How come? In the latest issue of *Daily Prayer for Foreign Missions* 17 missionaries are pictured as occupying that field.

MRS. NELS J. SALTNES
Solway, Minn.

We are grateful to our correspondent for calling attention to this inadvertent omission in the article by Mr. Gremmels. The fault is ours, not his. It grew out of the fact that the article was prepared before the ELC began work in Brazil. We should have made the necessary addition when the article appeared. We regret that we failed to do so. —The Editors.

Knutson vs. Liturgy

► . . . The criticism was overstated. The new Service Book and Hymnal deserves a very vigorous defense.

I do not believe Lutheranism in America has any accomplishment that goes over so well with the rank and file of Lutheran lay people as the fact that eight Lutheran synods could work together patiently and long and produce something as worthwhile.

The writer was able to procure a very early copy of the book. A highly educated man, a graduate from one of our great eastern universities, was an overnight guest at our home. In the evening of the first day he saw the book and studied it all evening and all next forenoon. This man was not a Lutheran, and he was strongly anti-Catholic. He told the writer it was the best work of its kind he had ever seen. He was tremendously enthusiastic about the liturgical part of it. He belonged to a church that had no liturgy. He expressed the opinion that no church could long exist without a liturgy. He said that even if part of the liturgy had been derived from the Catholic mass, the selection contained prayers that were an expression of the deepest longings of humanity.

ALFRED SOLSTAD
Fisher, Minn.

► In the June 9 issue of the LUTHERAN HERALD, Dr. Knutson gave his open and honest opinion in regards to our liturgy, or the common service. Thank God for Christian men like Pastor Knutson who can sincerely use the great privilege of Christian freedom which God has granted to all true believers.

I have discussed this liturgy matter with many pastors within our Church, and it is surprising how many of our leaders of the flock cannot or are afraid to give an open and definite opinion to we lay people, much less be able to lead this common service with ease. Why should we as Christians feel so conformed to traditions? Especially if it is injurious to the nuclear of the body? At present time I am organist of an ELC church, also Jr. Choir Director and Sr. Choir Accompanist, and I also should like to add here, that I am also from a family of talented musicians and I will honestly add to Dr. Knutson's article, that some of the liturgical service is too difficult and too boring to enjoy. I truthfully state that I get a sick feeling and feel sorry for the congregation, pastor, choir and organist when there is tension. There are enough things in this world to bring tension and embarrassment to us without having to come into God's House and suffer during the liturgy.

MRS. RUTH ARNEGARD
Arnegard, N. Dak.

► . . . Our Parish is composed of two churches, each numbering some over 250 souls. It is a rural parish. One church is 80 years old, and the other 60.

We changed to the new liturgy, first setting, the first part of April. Having used it about two months, I have had a good opportunity to observe tions, both in comments, and sponse to the service itself.

There has been little criticism is very good response. There i laxed atmosphere to the servi uncomfortable hesitations, or w ment on the part of the congr what we are doing now, or wh come next.

I think the article by Dr. Knutson represents the feeling minority.

(The Rev.) EUGENE H. ENG
Rice Lake, Wis.

► I have just read Dr. Joseph son's article "A Plea for a New gy" in the June 9 issue. I am g had the courage to write thus. are many of us in the ELC th the same way. The spontaneity service has disappeared in our c In its place we have a heavy p ous service that drags and limp

There is no joy in our particip of this "new old" Common orde ears and heart tell me the " Amen is no glad and reverent r of the happiness we find in the r tion of God's Grace.

Since I am organist in Scobey theran, some feel that I'm hyper cal. Now my convictions are str than ever, especially after Dr. son's article. Thank you for pri it.

MRS. CASPER BRENDE
Scobey, Mont.

► . . . In reading Dr. Knu article I have asked myself again again whether he is working t a new Norwegian liturgy or just his driving motive must have I have loved the Norwegian Se too, in fact, it is the only service I have been acquainted with and used up until within the last yea I feel that if our people are to be cated to something that can be a mon Order of Service, we must teaching them and certainly it bec difficult to do this "if someone has a name in the Church" thro much cold water when we are process of this educational end

(The Rev.) ERNEST N. N
La Crosse, Wis.

For the Family Altar

J. R. Hestenes

ard the Eighth Sunday After Trinity — *Ephesus*

The Epistle: Romans 8:12-17 • The Gospel: Matthew 7:15-21

Monday, July 13

THE FIELD

Acts 19:1

aul passed through the upper coun- nd came to Ephesus. There he found disciples.

you were a timid Christian, or cow- y about it, you would never go near city of Ephesus with the intention to ch the gospel there. Ephesus was a n city under the dominion of Rome, the seat of Diana worship, a religion cated to carnal love. The Temple of na, located there, was one of the seven nders of the world. But Paul came e fully intending to declare the Word. had been preceded by Apollos who had n the work of Christian missions, ugh imperfectly. Here, indeed, was a l.

Help us to see, gracious Father, that y place is a field where Christian rk must be done. Never is the world ling to receive the truth of Your Word hout putting up its stiff defenses. ke us fearless in presenting our wit- s, knowing that salvation is at stake. e greater the evil in the world, the re instant and urgent we must be.

✚

Tuesday, July 14

THE WORKER

Acts 19:8

And he entered the synagogue and for three months spoke boldly, arguing and pleading about the kingdom of God.

When Paul came to the pagan city of Ephesus, he seems to have had this idea in mind: This city shall be won for the Lord. For three years he continued with them, talking, debating, arguing. He had opposition from certain ones who were "speaking evil of the Way before the congregation." But he carried on with the conviction that Christ should be declared. He perfected the work Apollos had done for the first disciples there, and soon there was a small body of believers.

You have no voice on earth, O Lord, but our voices. Give to us good voices to speak forth Your Word. You have no hands and feet on earth, but ours. Consecrate us so that by hands of love and well-shod feet we shall be diligent in service motivated by Your Spirit. Forgive us for our sloth, our forgetfulness. Make us responsible. In Jesus' Name.

✚

Wednesday, July 15

THE HELPER

Acts 19:11

And God did extraordinary miracles by the hands of Paul.

Paul was not alone in his work in Ephesus. If he had been alone, there could have been no success in his labors. He would have been utterly defeated in his mission. But God was with him. Through Paul He did miracles of healing. "Handkerchiefs or aprons were carried from his body to the sick, and diseases left them and the evil spirits came out of them." This gave a great boost to Paul's work. God was particularly interested in establishing the Word in Ephesus, and on this occasion gave to Paul the power that would deeply impress the people.

Never are those who work for You alone in their labors, dear God. You never send people forth to impossible assignments in the Kingdom. With You nothing is impossible. Continue with those who bring Your Word both at home and abroad. Give them the assurance that the Spirit is mighty to accomplish through men what He wills.

✚

Thursday, July 16

THE COMPETITION

Acts 19:23

About this time there arose no little concerning the Way.

The effectiveness of Paul's work was king itself felt in Ephesus. Converts re being won to Christ in great num- s. One group of converts built a bon- and burned their books of magic. Evil actices were being abandoned on every nd. Most alarmed at this success were silversmiths, headed by Demetrius, o assembled to discuss how to stop the reat to their business, for they made ir living selling statues of Diana. Chris- nity was a threat to them and they tended to stop it. The god of money not easily deposed.

O Lord, there are many interests that not stay in business where the Gos- l has success. There is big money in il, and many grow wealthy on its traf- . Give the Church a fearless approach the many problems that confront it a society that panders to the weaknesses humanity. May we never yield to un- hteous powers. Amen.

Friday, July 17

THE FRUITS

Acts 20:17

And from Miletus he went to Ephesus and called to him the elders of the Church.

The work at Ephesus had been a real success. Against what the world would call an impossible situation, believers had entered and the Spirit blessed the work. Now there was a strong congregation. When Paul called the elders of the Ephesian Church to say farewell to them, we are given a picture of the fruits of the Gospel. Now many years earlier, Ephesus and the surrounding area was in the grip of paganism. Now the Church was founded there and people were living the new life, the life which is in God.

You have promised, dear God, that You will add Your blessing to whatever we do in Your Name, and according to Your command. We thank You that when we sow the Word You send the Holy Spirit to accomplish mightily. We are grateful for the fruits of the Spirit as we see them in our own lives, and in the lives of all who come to You. Amen.

Saturday, July 18

THE CHARGE

Revelation 2:5

"Remember then from what you have fallen, repent and do the works you did at first."

The Church at Ephesus was one of the Seven Churches addressed in the Book of Revelations. It was an important part of the young and growing Christian Church on earth. In this letter it is reminded that it has fallen from the position it once had from the standpoint of ardor. "You have abandoned the love you had at first." Unless it would restore that zeal it would become ineffective. Therefore it was given a warning. It must not grow cold. The world waits for the Church to relax; the Lord can work only with those who are burning with zeal.

Help us to fight the thought that the Christian Church is an accepted part of society, to be respected, tolerated, and given a fair chance to do its work. Rather let us understand that the Church must see itself as an unaccepted part of the scheme of things, doing battle against sin, and seeking to bring men to Christ.

Hospital Pastoral Care Out in Red Zone

Protestant Church sources charged in Berlin that pastoral care in Soviet Zone hospitals has almost come to a standstill because of administrative measures by the Communist authorities.

The Church officials said that while under a 1956 Red decree all other citizens may call on whomever they want during visiting hours, a clergyman may enter hospitals only if a patient has specifically asked for a pastor.

Even in such cases, clergymen may see patients only during visiting hours when the wards seethe with other callers whom the patients are also eager to see, making genuine, individual pastoral care impossible. Just in "emergency cases" may pastors call outside of visiting hours, but again only "if the patient so desires."

Similar conditions prevail in East German penal institutions, as well as in homes for the aged and infirm, Church officials said.

Thus, religious leaders have frequently complained, "tens of thousands of elderly and infirm people who can no longer go to church are deprived of the chance to hear the Gospel which they crave so urgently."

In youth prisons, penal work camps and prison hospitals, no pastoral care at all is permitted.

Covenant Church Urged to Merge

Merger of the 58,000-member Evangelical Covenant Church of America with other denominations was urged by the body's retiring president.

The Church "cannot and should not remain isolated," Dr. Theodore W. Anderson told more than 600 delegates to the annual conference of the denomination in Rockford, Ill.

"It is our conviction that we should seek better contact and possibly an ultimate merger with Churches similar to our own in convictions and activities," he said.

He did not specify those "similar" denominations, however, but reported the Covenant Commission on Comity is studying the relationship of the Church to other denominations.

"Facing the future, I am convinced that the Covenant is standing on the threshold of a larger and more fruitful ministry than ever before," Dr. Anderson said.

His remarks came in his 26th and final annual report. Dr. Clarence A. Nelson, president of the North Park College and Theological Seminary, Chicago, was elected at last year's conference to succeed him.

Presbyterians Ask China Recognition

At the recent 171st General Assembly of the Presbyterians in Indianapolis, the 975 "commissioners" among other things expressed themselves in regard to the recognition of China.

According to *The Christian Century* of June 10 "the 171st commended the Fifth World Order Study Conference (Cleveland 1958) for 'dealing courageously and honestly with vital issues that may be controversial' and expressed its 'Christian concern that the day may soon come when our government, in concert with other free nations, may enter with honor into normal relations with the government of the Ch people.'"

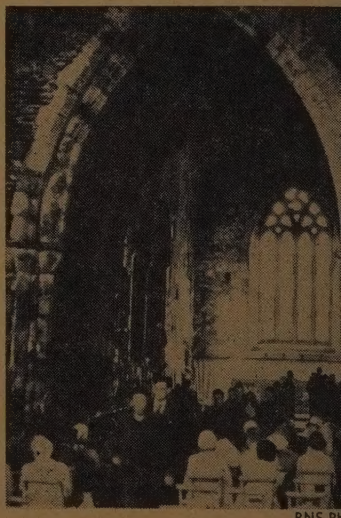
Iceland Resettles 20 Fishermen

In one of the most unusual r tlement schemes since World Wa Iceland has anticipated the ope of World Refugee Year July 1 by settling 20 fishermen from refu camps in Italy.

They arrived in Iceland by p just in time to join the country's ing fleets which put out in May. H grimur Dalberg of the Icelandic M istry of Social Affairs said that if initial project proves successful, it "not unlikely" that this country take more refugee fishermen.

The refugee fishermen, lifelong r dents of the Mediterranean area, kn they face big adjustments in resettl where the sun shines only a few ho a day in winter. They are all enth astic, however, at the opportunity return to their trade.

Instead of on small sailing boats formerly, they will work aboard hi ly mechanized trawlers that ra thousands of miles to Greenland a Newfoundland.



RNS PI

IONA ABBEY RECONSTRUCTED—Reconstruction of the Abbey at Iona Commun off the coast of Scotland, undertaken 20 years ago, will be completed this sumn Kilted member of the Iona community surveys the abbey founded by St. Columba 563 on this bleak, tiny island. In the second photo, worshippers attend a public serv in the sanctuary.

lissouri Convention . . .

ehnken Wins Again

. John W. Behnken withstood the nge of four younger men to win on for a record ninth term as lent of the Lutheran Church-Mis- Synod at its 44th triennial con- on in San Francisco.

the closest contest since he was d the first time in 1935, the 75- old churchman, who is known ghout Protestantism for his con- tism, defeated another conserva- the Rev. Oliver R. Harms, 57, of ston, Tex., by a vote of 377 to 311 ne fourth ballot.

me delegates had hoped for the ion of a younger man, especially favorable to the Synod's affiliation ie Lutheran World Federation, an nization representing 57 churches 8 countries.

fter his election, Dr. Behnken re- ted his opposition to membership ie federation except "on the basis he Scriptures, the Lutheran confes- , and agreement on sound, script- practice."

When you build a large building," said, "you look first after the dation. If that is true in a temporal lling it is so much more so for the rch."

e indicated that doctrinal discus- s with LWF leaders would con- e during his term of office.

r. Behnken interpreted his elec- as a "mandate to continue service" e had in the past.

resolution to limit the tenure of office of the president was over- lmingly defeated by the delegates. onents said the proposal would be imental to the over-all program of Church.

Augustana Assembly . . .

Lundeen Elected President

r. Malvin H. Lundeen of La- nge, Ill., was elected president of Augustana Lutheran Church at its h annual synod in Hartford, Conn. r. Lundeen, 58, vice president of church since 1951, succeeds Dr. ar A. Benson, 68, who has headed Church for eight years. The latter not eligible for re-election under a stitutional age limitation.

Dr. Lundeen was elected on the first ballot when he received 293 of 463 votes cast or 61 more than needed for a majority.

Now pastor of Grace Lutheran church in LaGrange, he will assume office for a four-year term on Oct. 15, with headquarters in Minneapolis.

His closest rival was Dr. Carl W. Segerhammar of Los Angeles, president of the Church's California Conference, who received 102 votes. In all, 37 candidates were proposed on a nominating ballot but most of these had only a few votes.

Dr. Seggerhammar, 52, was later elected vice president of the Church for the remaining two years of Dr. Lundeen's term.

Dr. Lundeen is the 11th president in the 99-year history of the Augustana Church. In thanking the convention for the honor bestowed upon him, he noted that he would probably be its last president in view of the prospect of a merger.

At LFC Meeting . . .

Elect New Secretaries

Retirement of the two missions executives of the Lutheran Free Church was announced at the church's annual conference in Minot, N. Dak.

The Rev. Peder Konsterlie of Minneapolis, executive secretary of the Board of Foreign Missions for 13 years, will be replaced by the Rev. Lester Dahlen, who will return from Hong Kong where he is serving as a missionary.

The Rev. J. T. Quanbeck of Minneapolis, executive secretary of the Board of Home Missions for 18 years, will be succeeded by the Rev. C. A. Larson, former president of Oak Grove High School, Fargo, N. D.

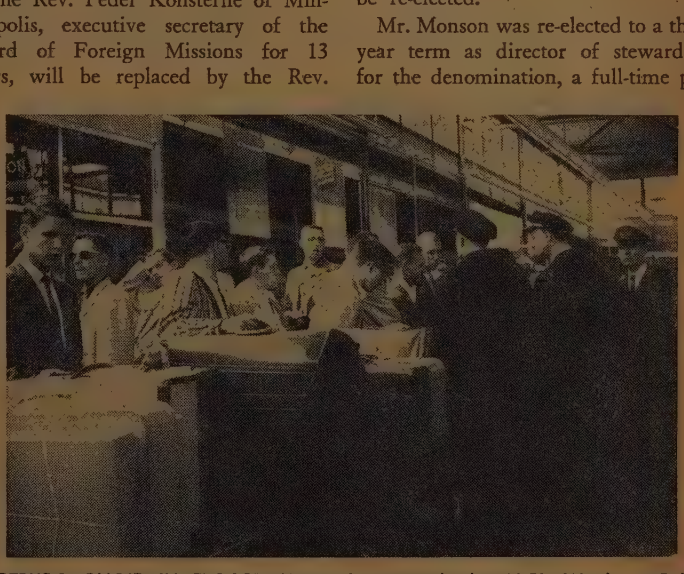
The conference approved a proposal to consolidate the LFC mission field in Madagascar with that of The Evangelical Lutheran Church. It also authorized the building of a new mission hospital in Formosa for a medical missionary it has sent there, Dr. Marcy Ditmanson.

Action was taken authorizing Augsburg College, Minneapolis, to begin construction of a gymnasium-auditorium in January, if similar approval is given by the college board. It will cost $900,000. Approval also was given proposed construction of a $300,000 classroom and administration building at Oak Grove High School, Fargo.

The conference approved engaging a full-time stewardship counselor, "preferably a layman," in its stewardship department.

In other business, the conference named the Rev. Martin J. Olson, pastor of Trinity Lutheran church, Minneapolis, as the denomination's secretary. He succeeds the Rev. Forrest Monson of Minneapolis, who asked not to be re-elected.

Mr. Monson was re-elected to a three-year term as director of stewardship for the denomination, a full-time posi-



WARTBURG CHOIR IN EUROPE—Weary but excited, the ALC's Wartburg College (Waverly, Ia.) a capella choir, arrived at Schiphol airport in Amsterdam on the first leg of their month tour of Europe.

tion which he has held while serving as secretary for nine years.

The Rev. Luthard O. Gjerde of Minneapolis, was re-elected LFC vice president. Dr. Stensvaag's term was not up this year.

In his opening address the president of the LFC said that he had become "more convinced than ever" that "the true destiny" of the LFC lies in becoming part of the merger of The Evangelical Lutheran Church, American Lutheran Church and United Evangelical Lutheran Church.

"The benefits of such a union, including wider opportunities for service for Christ, far outweigh, in my mind, the objections that have been voiced against it," declared Dr. Stensvaag.

Augustana Educator Elected To Similar ULCA Post

Dr. Robert Mortvedt of Chicago, executive director of the Board of Christian Higher Education of the Augustana Lutheran Church, was elected to a similar position on the corresponding board of the United Lutheran Church in America.

The two denominations are among four Lutheran bodies merging into a new Church. The other two are American Evangelical Lutheran Church and Finnish Evangelical Lutheran Church (Suomi Synod.)

Dr. Franklin Clark Fry, president of the ULCA, described the election of the 56-year-old educator as "unusually welcome news." He said, "Dr. Mortvedt becomes a new symbol of the close fellowship of two of the four church bodies looking forward to merger."

Dr. Mortvedt was unanimously elected by the 21-member board at its semi-annual meeting at denominational headquarters here. He will assume his new duties Nov. 1.

He is a former president of Bethany College, Lindsborg, Kan. A past vice president of the University of Kansas City, Mo., he also has served as dean of the College of Liberal Arts and professor of English at the same university.

Dr. Mortvedt succeeds Dr. Gould Wickey of Washington, D. C., who is retiring after 30 years of service. He will continue in his present position with the Augustana board.

LFC Reports Gains

The Lutheran Free Church has increased its membership during the past year to 80,248, a gain of some 4 per cent, according to the Rev. Forrest T. Monson, secretary. Its membership in 1930 was 45,000.

Pastor Monson, who also is stewardship secretary, said total contributions to agencies and auxiliaries of the Church and to extrasynodical benevolences totaled $746,233 in 1958, an increase of 15 per cent over the previous year.

Per capita giving to benevolences increased from $12.10 a confirmed member in 1957 to $14.06 in 1958, his report revealed.

The LFC maintains Augsburg college and seminary in Minneapolis; Oak Grove high school in Fargo, N. D., and foreign mission work in Madagascar, Japan, Formosa, Hong Kong and India. It has some 325 congregations in this country, most of them in the Midwest and on the West Coast.

4th Pastors' Week Scheduled At Wartburg Seminary

The fourth annual Pastors' Study Week in Pastoral Theology will be held August 31 to September 4 at Wartburg Seminary, Dubuque, Iowa. Principal speakers will be Dr. John Charles Wynn, director of Family Education Research for the United Presbyterian (U.S.A.) Board of Christian Education, and Dr. William Hulme, professor at Wartburg Seminary.

Dr. Wynn will lecture on "A Pastoral Approach to Family Education." Dr. Hulme's theme will be "The Way of Sanctification." Further information and programs for the event may be obtained by writing Wartburg.

Church Library Workshop

Service to the Lutheran Church in a new direction will be offered by Gustavus Adolphus College, St. Peter, Minn., when its staff and facilities will be available for a Workshop on Church Libraries, July 10-11.

The Workshop is an opportunity for people of the Lutheran Churches to become acquainted with methods of beginning, administering, and maintaining successful church libraries.

Organized promotion of the growth of Lutheran Church libraries was be-

RN?

LUTHERAN CHAPEL AT EXPOSITI
Lutherans of the State of Oregon erected this chapel on the grounds Oregon Centennial Exposition in Po which will be open June 10 to Sept 17. Churches and pastors of the are taking turns staffing the chapel wh open daily from 10 a.m. to midnight

gun by laymen only last October the organization of the Luth Church Library Association in M apolis. Two quarterly meetings been held this year. Under the le ship of president Erwin E. John, unteer librarian at Mt. Olivet Ch Minneapolis, the association publ a quarterly journal, *Lutheran Libra*

Mr. John is cooperating with Odrun Peterson, librarian of the F Bernadotte Memorial Library at tavus, in the planning of the w shop, and members of the associa from the different Lutheran Chur will be staff leaders and resource sons.

Deeper Life Meet Set

The 21st annual Deeper Life ference of the Lutheran Evange Movement will be held July 20-Au 2 at Mission Farms, Medicine L near Minneapolis, Minn.

A full schedule of Bible studies spirational and mission hours, evangelistic messages is planned each day. The Rev. A. Herbert Mjo evangelist of The Evangelical Luth Church, will be the evening spe the second conference week. Eve speaker the first week will be the Carl Johansson, director of the theran Bible School in Moshi, ganyika, Africa.

ds of New Churches Hold First Sessions

ganization meetings of the major s and commissions of the new ican Lutheran Church will be on the campus of St. Olaf College, nfield, Minn., this month.

MERGER EVENTS ON AIR

Highlights of the meeting at which e ALC will activate its boards, mmissions and committees, will be ard by radio listeners in Minnesota, va and adjacent areas.

CAL, Northfield, 770 kc.:

Th.-Sat., July 9, 10, 11; 9-9:30 a.m. CDT; news, highlights and background.

Sunday, July 12; 8-9:00 p.m. CDT; delayed broadcast of special worship service.

WLC, Decorah, 1240 kc.

Sunday, July 12; 3-4:00 p.m. CST; delayed broadcast of special worship service.

Monday-Wednesday, July 13, 14, 15; 9:30-10:00 a.m. CST; news, highlights, and background.

There will also continue to be union ws on OUR CHURCH, broadcast ily by both stations.

me 150 members of the 16 first ds, commissions, and standing com- ees of the new church (65 each esenting the ELC and ALC, and rom the UELC) will be present at two-day meeting, which will open a public worship service in the ge chapel. Hundreds of members n nearby congregations of the unit- churches are expected to attend. uiding the deliberations will be rep- ntatives of the 27-member Joint on Committee, which has conduct- he merger negotiations for a decade behalf of the merging churches. ach of the uniting churches will l final conventions in Minneapolis, il 19-21, 1960. Immediately follow- April 22-24, will be the constitut- convention of "The ALC." It will in to function officially on January 961.

enezer Home to Build

benezer home, in Minneapolis, n., largest Lutheran home for the d in the country, is starting a mil- -dollar expansion program.

The new four-story building will add 100 beds to the home's capacity. This will make a total of 400 residents.

Ebenezer is owned by congregations of The Evangelical Lutheran Church and the Lutheran Free Church.

The new building will provide quarters mainly for those people needing bed and nursing care. It will have 70 single and 16 double rooms and contain the latest fixtures and equipment to make the residents comfortable and make possible the most efficient nursing care, according to Charles L. Nasby, chairman of the building committee.

While most of the home's residents are Lutherans, church membership is not required in order to get quarters at the home. Of the 310 present residents, 282 are Lutherans.

The average age of the home's residents is over 80, with 14 residents being 95 and older.

People

The Rev. G. Walther Tolo has resigned from his parish at Fertile, Minnesota, in order to accept a call to become one of the pastors of Trinity Church, Moorhead, Minn., the Rev. Oscar Anderson, senior pastor.

The Rev. Emil Dockter, who has been pastor of Peace Church (ALC), Billings, Mont., was recently installed as director of parish education at East Side Church, Sioux Falls, S. Dak. The Rev. Selmer M. Heen is pastor of East Side Church.

The Rev. S. Luther Simonson has resigned from the pastoral staff of Trinity Church, Moorhead, Minn., in order to accept a call to become one of the pastors of St. Anthony Park Church, St. Paul, Minn., where he will be associated with the Rev. Alvin G. Lewis, effective Sept. 1.

Dr. and Mrs. K. S. Michelsen of Sand Creek, Wis., sailed from New York on June 12 for a European tour presented to them by their congregation, Our Savior's Church.

The Rev. Richard H. Ellingson has resigned as one of the executive secretaries of the American Bible Society and will become the pastor of Zion Church, Clear Lake, Iowa, on July 1.

The Rev. J. B. Jerstad has resigned from Calvary Church, Grand Forks, N. Dak., to accept a call to become the pastor of Bethel Church, Minneapolis, Minn., effective Sept. 1.

Dr. and Mrs. Olaf Storaasli and children will spend the next year in Edinburgh, Scotland. Dr. Storaasli has received a Faculty Fellowship of $4,000 from the American Association of Theological Schools to assist in his year of sabbatical study.

The Rev. George P. Larson has resigned as pastor of Morningside Church, Sioux City, Iowa, in order to become senior pastor of Grace Church, Watertown, S. Dak., effective Aug. 1.

VISIT WISCONSIN PRISON. Several delegates and pastors at the recent convention of the Eastern District of the ELC are shown in the auto shop of the Wisconsin State Reformatory, Green Bay. A special tour of the institution was sponsored for delegates by the chaplains of the prison.—ELC Photo

The Rev. Maynard J. Moen, formerly of Phillipsburg, Kansas, is now serving as pastor of Soldier Church, Soldier, Ia.

The Rev. P. S. Olson, formerly pastor of Kyle, Sask., Canada, is now serving a three-church parish centering in Birch Hills, Sask.

The Rev. H. O. Scobey, formerly of Brandon, S. Dak., is now serving Leganger Church in Toronto, S. Dak., and Wood Lake Church in Astoria, S. Dak.

The Rev. Lionel B. Simonson, formerly associate pastor at Our Savior's Church, Minneapolis, is now serving a three-church parish centering in Lewistown, Mont.

Churches

Colton, S. Dak.—First Church here dedicated its new parsonage on May 24. Dr. E. O. Gilbertson, president of the S. Dak. District conducted the dedicatory rites. The Rev. A. O. Blom is pastor of the Colton parish.

Leonard, Minnesota—United Church here celebrated its Diamond Jubilee June 26-28. A Ladies Aid program was presented on June 26, a youth and Confirmation program on the 27th, and Festival Worship Services were held on June 28.

Dazey, N. Dak. — Our Saviour's Church, the Rev. Gordon B. Hanson, pastor, celebrated its 75th anniversary in June. Former pastors who spoke at anniversary festivities were: the Rev. I. O. Jacobson, the Rev. O. O. Lovaas, the Rev. Ralph Christopherson, and the Rev. Robert H. Schlinkert.

Renton, Wash.—Renton Church here recently dedicated its first parsonage. Dr. H. L. Foss, president of the Pacific District officiated. Previously the pastor's home was on the 2nd floor of the church.

Howard Lake, Minn. — St John's Church, the Rev. Helmut E. Piir, pastor, celebrated its 75th anniversary Sunday, June 7. Dr. Conrad M. Thompson, director of evangelism of the ELC, spoke at the morning worship. At the afternoon services greetings were heard from former pastors, neighboring pastors, and Dr. J. A. Aasgaard, president emeritus of the ELC, who is a member of St. John's Church.

Rothsay, Minn. — Hamar congregation will celebrate its 85th Anniversary June 21 with festival services in the morning and afternoon. Speakers will be former sons of the congregation. Dr. Sidney Rand will speak in the morning and the Rev. Walter Ekeren will speak in the afternoon. The R... O. Barsness is the present pas... Hamar Church.

NEW WISCONSIN CHURCH—Bethel Church, Hudson, Wis., dedicated this new $205,000 house of worship in May. Dr. Mayron C. Austinson, president of the Eastern district, conducted the dedicatory rites. The Rev. Oscar Thompson, a former pastor of the parish, spoke. The new brick church of contemporary architecture, was designed by Armstrong and Shclichting of Minneapolis. Seating capacity of the church is 400. Included in the construction also is a fellowship hall, scout room, music room, offices and kitchen. The attached parish education unit was dedicated in 1952. The Rev. N. P. Scheide is pastor of Bethel Church.

Obituaries

The Rev. and Mrs. Luther E. ...ertsen were killed in an auto acc... in South Africa on June 4. They ... en route to Welkom, Orange ... State, from a conference in Joha... burg when a car failed to obse... stop sign and hit their auto broa... Two Zulu pastors riding with ... were also critically injured.

Pastor Reinertsen was born M... 29, 1917, at Watertown, S. Dak. H... tended Clifton and St. Olaf Col... and Luther Theological Semi... After ordination in 1943 he serv... pastorate in Duluth, Minn., and ... called to the mission field in 1946. ... had been principal of the Zulu ... theran High School at Eshowe ... later pioneered in mission work in ... Orange Free State. He was also a... in the Lutheran union movemen... South Africa. He was married to ... lian Munson in 1942.

Mrs. Reinertsen was born in Ca... ba, Wis., September 2, 1915. A... completing high school she wo... for the Ramsey County (Minn.) B... of Welfare. They had three chil... who will remain temporarily in S... Africa.

Funeral services were held at ... kom on June 7. Memorial ser... were also held at St. John's Luth... Church, Northfield, Minn., who ... sponsoring the Reinertsens, and at ... Prairie, Wis.

Changes of Address for ELC Past...

George P. Larson, 18-4th St. S. E., W... town, S. Dak., 7-1-59

Orlando A. Lee, 4520-4th Ave., Broo... 20, N. Y., 6-1-59

Hjalmar Madland, 2208 E. 16th St., ... Moines 16, Iowa, 6-8-59

Maynard J. Moen, Soldier, Iowa, 7-1-...

Norman Neumann, 183 Otowa Cho, S... oka City, Shizuoka Ken, Japan, 6-4-59

enry Nielsen, 5005 W. 60th St., Min-
s 24, Minn., 6-15-59
r W. Nostbakken, 26 Hilltop Rd.,
nna, N. J., 6-1-59
s O. Olsen, 220-2nd St., N. E., Mason
owa, 6-15-59
. Olson, Birch Hills, Sask., Canada,

O. Rindahl, 1544 Fulham, St. Paul
n., 7-1-59
. Rolfsen, c/o Rev. J. B. Jenson, Ross,
7-1-59
J. Sandbeck, 2430 Broadway, Scotts-
Neb., 7-1-59
O. Scobey, Toronto, S. Dak., 7-1-59
el B. Simonson, 618 W. Corcoran St.,
own, Mont., 6-20-59
ander Thompson, Borup, Minn., 6-1-59
H. Vallem, Center Chaplains Office,
ng 3, USNTC, Great Lakes, Ill., 6-1-59
ard J. S. Vordale, 623 Marquette Ave.
lwaukee, Wis., 6-15-59
H. Wangen, 2005-49th Ave. N. E.,
ap, Wash., 6-4-59
Wedul, 1417 Edina, Albert Lea, Min-
, 6-8-59
Henry Westby, Box 44, Blairsden,
5-14-59
C. White, Fairview, Mont., 6-1-59

y Ordained . . .

Brooks Anderson, 641 Mound Ave.,
nto, Minn., 6-1-59
David Dybvig, Cambridge, Wis., 7-1-59
en M. Gaasedelen, Columbus, N. Dak.,
9
nis V. Griffin, 333 E. Grant St., Min-
lis 4, Minn., 6-11-59
rles W. Hulsether, Williams, Iowa,
9
nn P. S. Johnson, Rte. 1, Stanwood,
, 7-1-59
Richard Johnson, Box 518, Spring
, Minn., 7-1-59
lin J. Melby, Pulaski, Wis., 5-31-59
rman P. Olsen, Cyrus, Minn., 7-1-59
nald F. Peterson, Fairdale, N. Dak.,
9
James Sjolie, Kerkhoven, Minn., 5-31-59
hard M. Sundbo, Hawkins, Wis., 6-5-59

—Announcements—

anted. 20 used church pews, 10 ft.,
de or light oak. Must be in good
ition. Write The Rev. O. Stens-
, Kasson, Minn.

MF Bible Camp Week at Luther
t near Alexandria, Minn., for Alex-
ia, Brainerd, Fergus Falls, Glen-
d, and Milaca Circuits: Aug. 25-28.

ish Conservation Service

e merits of the propositions advertised
v have not been investigated and the
h Conservation Service assumes no re-
sibility in the matter. Send your ads
communications to: The Parish Conser-
n Service of The ELC, 422 South Fifth
t, Minneapolis 15, Minnesota. (Refer
d number when inquiring.)

FOR SALE

ns

Cent. Alberta, Canada, close to hwy.,
acres, most under cultivation, choice
2 sets bldgs., $40,000. Also 160 acres,
bldgs., 120 acres cultivated, $7,000.
621-1A

97 acre farm, 54 acres tillable, land runs into lake. 8 room house. Very good bldgs. Lutheran churches. Wis. 621-2A

160 acre farm in Cent. Minn. 4 bedroom house, barn 32 x 60, silo, 14 x 32 and other bldgs. $65 per acre. Easy terms. Ill health reason for selling. 621-3A

Homes

Modern 3 bedroom home, S. Dak. Near Lutheran Academy and Lutheran church, grade schools. Price: $8,500. 621-4B

4 bedroom home, dbl. garage, new oil furnace and roof. Wisconsin town. Outside stairway for upstairs apt. if desired. 621-5B

Businesses

Grocery store doing good business in Calif. city. $6,950 plus inventory. Ideal for couple. Near several Lutheran churches. 621-6C

Gen. merchandise business in small Red River Valley Lutheran village. Requires about $23,000 to handle. Might consider someone as manager and operator. 621-7C

Weekly newspaper and job plant in strong Luth. community in S.W. Wis. Good business and good net. Priced reasonable. Terms can be arranged locally. 621-24C

FOR RENT

Homes

House or apt. on lake farm near Scandinavia, Wis. Modern with bath. Furnished 621-8B

POSITIONS WANTED

Congenial, mature lady with business background desires position as secretary-companion or light practical nursing for elderly woman in Mpls.-St. Paul area. Free to travel. Excel. references. 62-9D

Woman desires housework at once in Christian home with or without children. Would consider a church home. Able to carry responsibility. 621-10D

Christian married man, 42, with 18 yrs. sales exp. (soft lines: shoes and men's wear) with present employer; also 2 yrs. crop insurance. Desires position with future and permanancy. Would consider office or sales work. 621-11E

St. Olaf grad. age 34, with wide exp. in telephone industry, desires to relocate as manager, plant supt. or equipment. Presently manager of independent company. 621-23E

HELP WANTED

Nurse Anesthetist for 60 bed genl. hospital in N.E. N. Dak. 6 surgeons on staff. 2 anesthetists maintained to compensate for being on call. Good salary and personnel policies. 621-12F

Woman who loves children needed to care for young family, 1-9, who lost mother in May. Rural home near Jordan, Minn. Good wages and modern home. 621-13F

Lutheran church in Ia. needs, by Sept. 1, competent parish secretary who is also qualified to direct choir. Apply by letter. 621-14F

Wanted immediately, housekeeper for home of 2 girls, ages 6-8. Can live in. Wages. Town of 4,000 pop. Minn. 621-15F

R.N. who would like to study for a Bachelor of Arts degree on an attractive assistantship at a church college. 621-16F

Christian elementary school teachers needed in grades, 3, 5 and 6 in Calif. Lutheran schools. 621-17F

Woman to live in private home with aged couple. To assist with ailing wife and general housework. 621-18F

Luth. congregation in Oregon needs couple for custodial service. Knowledge of steam heating necessary. Apt. in bldg. References. Very suitable remuneration. 621-19G

Large Mpls. Luth. church desires director of choirs. In Univ. of Minn. area. State exp. Give references. 621-20G

Wanted, beginning Aug. 1, dairy farm worker for herd of 50-60 cows. If married, employment possible for wife. Pd. vacation, sick leave and hospital insurance. Children's home in S. Dak. 621-21G

Lutheran church in Wis. city needs a lay assistant. 621-22G

—Want Ads—

Rate: $1.00 a line, minimum charge $4.00

For sale: One Hammond electric 2-manual organ, 10 yrs. old, excellent condition, $1750. One white altar trimmed in gold, statue and hangings, with font and pulpit to match. Contact Our Savior's Lutheran Church, Chokio, Minnesota.

For sale: 620 home-tested recipes by East Circle of Grace Lutheran Church. $2.15 postpaid. Mrs. Roald Johnson, Primghar, Iowa.

A REAL OPPORTUNITY FOR LUTHERAN MEN and WOMEN

INCREASE YOUR INCOME

. . . just as many men and women in other denominations are doing in a most dignified vocation . . . and at the same time,

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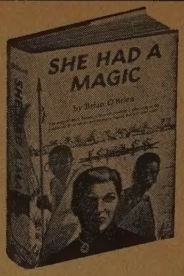

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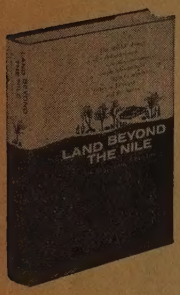

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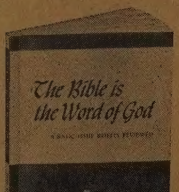

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